

Christian Secretary.

PRINTED AND PUBLISHED BY BURR & SMITH.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

TERMS—\$2 PER ANNUM—PAYABLE IN ADVANCE.

VOL. V.

HARTFORD, FRIDAY MORNING, JUNE 17, 1842.

NO. 14.

THE CHRISTIAN SECRETARY

PUBLISHED EVERY FRIDAY MORNING, AT THE
corner Main and Asylum Streets; third story.
Entrance 184 1-2 Main-st.

TERMS.

Subscribers in the city, furnished by the carrier
\$2.00 per annum.

Letters sent by mail, at \$2.00, payable in advance,
a discount of twelve and a half per cent. to
be becoming responsible for six or more sub-
scribers.

Advertisements will be inserted on the usual
terms of advertising in this city.

Letters and communications on subjects con-
sistent with the paper, may be addressed to BURR
& SMITH—post paid.

For the Christian Secretary.

Capital Punishment.

Also will show mine opinion. Not because
of superior value, but because it differs ma-
terially from that of "Philos," which appeared
last time since, in the Secretary. I suppose
"Correspondent" will reply to "Philos," and
if well, for he seems able; but without intru-
ding upon his province, I wish to notice a few
points in "Philos" argument.

Just, then, as it respects God's unexception-
able, unprovisional law "Thou shalt not kill,"
it must be evident to "Philos," though this
is without exception, and with "no provision
for exigencies," as he says, that the law
would be of no effect, without a penalty to follow
violation. This he must admit; but the point
of difference then between us will be to decide
what this penalty is. I hesitate not to say, that
it is a fold—a temporal or physical, and an
eternal, or that which concerns man's future ex-
istence. The latter penalty, it is evident, we can-
not bring to do with, as his executioners, but
with the former; and what is it? It is
the law in that lost dispute text, "Whoso shed-
deth man's blood, by man shall his blood be shed."

Now there are two questions, which arise here
—first, is physical death or capital punishment a
part of the penalty of the law, "Thou shalt not
kill," and secondly, is man the proper execu-
tioner of this part of the penalty? If these ques-
tions are answered in the affirmative, then it is right
that man should take the murderer's life. I shall leave
the strength of the scriptural argument to "Cor-
respondent," and for the most part consult reason.

First, then, that physical death or capital pun-
ishment is a part of the penalty of the above law,
can be seen from the following considerations:
1. It is a law that every crime should be visited
with its proper penalty: or in other words, the
law who transgresses should make adequate restitu-
tion for his offence. For instance, a thief
must restore the value of the thing stolen; a man
who murders must repair the injury done by defama-
tion—the one who maims me intentionally must
compensate me for the personal suffering; and
reasoning from analogy, should not the
murderer render an equivalent? It is replied,
that capital punishment is not an equivalent, to
the murdered for his own murder. It is true that
the penalty inflicted cannot benefit the murdered,
but it is after all the only rational equivalent that
can be paid for his loss. For it is clear, that the
loss of animal life is the greatest injury that man's
physical nature can sustain, and that no pecu-
niary consideration can be given in exchange for
it. But how then will the life of the murderer
be compensation? It will be one in the follow-
ing manner.

The moment a man takes the life of another,
he violates the law and exposes himself to its
penalty, or forfeits his own life. That he does
may be seen from the following facts. When
Cain killed Abel, God says to him, "The voice
of thy brother's blood crieth unto me from the
ground." Now what does this mean? God ex-
pects in Gen. ix. 5—"And surely your blood of
your lives will I require; at the hand of every
man will I require it, and at the hand of man; at
the hand of every man's brother will I require
the life of man." But this is not sufficiently
plain yet; we may err in respect to the manner
in which the requital should be made. No,
God in the following verse removes every dubi-
tation. "Whoso sheddeth man's blood, by man
shall his blood be shed." Now you may take
this last passage as a law, or as a prophecy, as
"Philos" does, and we still have one truth evident,
that the life of the murderer is the only proper
equivalent or penalty for the murder committed.

But taking it for granted that this passage is
a prophecy, and still facts and reason will
show, that life in return is the only equivalent
that can be rendered for murder. For the histo-
ry of all ages show, that in the great majority of
cases where murder has been committed, in which
the life of the murderer has not been taken ac-
cording to law, the Saviour's declaration be-
comes, "that all that take the sword shall perish
by the sword;" and hence that the murderer's life
must be taken for his offence. This point I think
is fully established, and "Philos" has also in part
admitted it, by making the above quoted passage
a prophecy. The only thing that remains then
to answer the second question, viz: Is man the
proper executioner of this penalty, or at least that
part of the penalty which pertains to the present
life?

That man is the proper executioner of this pen-
alty, I think is clear from the following consid-
erations. It has been proved already, that the
murderer in consequence of his deed forfeits his
natural existence or natural life. How then, I
ask, must this life be taken? Who must take it?
"Philos" perhaps would reply, that God himself
will take the murderer's life by his judgments;
and so do I; but I will take the liberty to show
the manner. God it is evident, always uses some
appointed means to accomplish his purposes,
where no miracle is absolutely necessary. Now
must we not see that no miracle is needed in order
to take the life of the murderer, for God has himself
appointed the means: for "by man shall his
blood be shed." But says "Philos," man then

will be a murderer if he sheds the blood of his
fellow man, in return for murder committed. I
think not, if he follow the precise direction of
Jehovah. It certainly would not be right for any
or every one to kill the murderer, but it is right
for certain ones to do so. For we read in a certain
place that, "the powers that be are ordained of
God;" And further, God tells the purpose for
which one of these powers is ordained. "For
rulers are not a terror to good works, but to the
evil. Wilt thou then not be afraid of the power?
do that which is good, and thou shalt have praise
of the same; for he is the minister of God to thee
for good. But if thou do that which is evil, be
afraid; for he beareth not the sword in vain; for
he is the minister of God, a revenger to execute
wrath upon him that doeth evil." Now for what
purpose is this sword of the ruler? Plainly to
cause those to perish, that take the sword, or that
commit murder.

Nor will it answer the purpose of "Philos" to
say the law above mentioned is an "old Levitical
law;" for it is plain by this language of Paul, that
I have just quoted, that it was fully sanctioned,
even under the gospel dispensation. Nor that it
is of no force now, because "God did not always
inflict the punishment of murder by death" as is
evident from the cases of Cain, Moses, and David
and others. For who knows not that in the ad-
ministration of every law there may be certain
cases which are exceptions—and that almost
every ruler has the power, in certain cases, to
remit the punishment?

I should be pleased to pursue the argument of
"Philos" further, but I have already occupied too
much space and time. I desire not to provoke a
controversy, but simply to show my opinion,
since your paper, Mr. Secretary, is open for that
purpose. But if it should be necessary hereafter
to express my opinion more fully, I shall not hesi-
tate, because I think it is founded alike on reason,
morality, and the Bible.

OLD ZACHARY.

The following history of the Baptist Church
in Sayville was published in the Secretary nearly
two years since, and is now re-published at the
request of several persons who feel an interest in
the early history of the denomination. We think
it will be followed by the history of other
churches in this State. Much useful in-
formation might be preserved in this manner.

Sketch of the History of the First Baptist Church
in Sayville.

As early as 1729,* several persons of
Sayville, North Quarter, embraced the
Baptist faith, and were baptized by
a minister who was sent by the
church from the eastern part of the State, to
the Island. As their numbers increased,
to excite the jealousy of the magistrates,
common with a majority of the settlements of
that day, held, that the views of the clergy,
and the doctrines of the Sayville platform, were the
true rule of faith and practice, and as the in-
dependent yeomanry of Sayville, North Quarter,
would not consent to relinquish their views of
Scripture doctrine, and embrace those contained
in that bulwark of Congregationalism, the Say-
ville platform, it need not surprise us to learn
that in February, 1744,† fourteen persons were
arrested in this place for holding a Baptist meet-
ing: the charge brought against them was, "for
holding a meeting contrary to law; on God's holy
Sabbath day." They were arraigned, tried, fined
and driven on foot, through a deep mud, to New
London, a distance of twenty-five miles, and
thrust into prison, without fire, food, or beds, where
they remained, enduring dreadful suffering for
several weeks, and probably would all have perished,
had not some Baptist brethren, residing at New
London, Great Neck, carried them provisions.—
One of those who were thus imprisoned, was an
infant, carried in her mother's arms, which infant
afterwards became the wife of Mr. Stephen Webb,
of Chester. Another was an unconverted man
by the name of Job Bulkeley, at whose house the
meeting was held: the patience with which these
disciples of Christ bore their sufferings, and their
fervent prayers for God for him and for their per-
secutors (for, like Paul and Silas, they prayed and
sung praises to God in prison,) were blessed to his
conversion. They were released in the spring of
1744, and on the 15th of July in the same year,
a church was constituted, consisting of 17 mem-
bers, and the name of Job Bulkeley (mentioned
above) was placed at the head of the list.‡

As the early records of the Church are lost, it is im-
possible to give the names of all the original mem-
bers. From this time till 1776, being few in num-
bers, and poor as to this world's goods, they had
no stated pastor; their deacons, William Wilcox
and Amos Potter, generally took the lead of their
meetings, and Rev. Joshua Morse (then residing
at Montville,) administered the ordinances to them
and labored with them as often as his duty to his

own flock would allow. In this connection, per-
haps it may be well to give a short biographical
sketch of Elder Morse, as several of the older
members of the Church were converted under his
preaching.

Mr. Morse was born in South Kingston, R. I.,
in April, 1726. His ancestors were Baptists.—
Young Joshua was awakened and converted un-
der the preaching of the celebrated Whitfield, at
the early age of 16, and commenced preaching at
the age of 18, in Stonington, Conn. Here he met
with much opposition from the clergy and others,
who declared that his preaching was "not accord-
ing to law." At that time, according to the law
of the colony, every man who permitted a dissent-
ing meeting to be held in his house, was subject
to a fine of £5, the minister who officiated to pay
a fine of ten shillings, and every hearer five shil-
lings. The first time Mr. Morse preached in Ston-
ington, he was apprehended by the magistrate,
and sentenced to pay the fine or be whipped ten
lashes. Being unable to pay the fine, he was led
to the whipping-post, when the constable who was
to execute the punishment, refused to perform his
office, and after expostulating with the magistrate
on the cruelty and injustice of the sentence, ten-
dered the amount of the fine from his own pocket.
The magistrate, probably ashamed of his
conduct, offered the money to Mr. Morse, and bid
him go peaceably away; Mr. Morse declined re-
ceiving it, and his persecutors, finding him deter-
mined to labor in the cause of his Master, left him
for that time. In one of his meetings, a reverend
gentleman came in soon after he commenced,
and putting his hand upon his mouth, bid another
man strike him. At another time, a man came
in while he was preaching, and struck him with
such violence as to bring him to the floor.—
At another meeting, he was knocked down while
engaged in prayer, and dragged out of the house
by the hair of his head, down some high steps to
the ground, and so severely bruised in his head
and face, that the scars remained until his dying
day. He was often threatened by mobs, who were
prevented from injuring him, only by his great
presence of mind, and his meek and forgiving
spirit.

But amid all his persecutions, his labors were
abundant, and they were crowned with great suc-
cess. He was ordained in 1749 or '50, and resided
in Montville till 1779, except two years which
he spent in Fishkill, N. Y. In 1779, he removed
to Sandisfield, Mass., where he remained till his
death, which occurred in July, 1795, in the 70th
year of his age, and 53d of his ministry. Mr.
Morse's preaching partook much of the character
of Whitfield's, with whom he early became ac-
quainted. His manner was simple and devout,
and his feelings, when he was called upon to
exhort the ignorant, committed the weeping, and to
draw the lambs of the flock. Few men have been
more honored of God as instruments in the con-
version of souls than he. Many witnesses now
living, can testify that God spoke through him in
thunder tones to their souls, while they were liv-
ing at enmity with their Creator, and that from
the same lips flowed the words of healing, which
were like the balm of Gilead to their wounded
spirits, (doubtless, too, among that countless throng
who cast their crowns at a Saviour's feet, few
shone more brilliantly than he,) as the instruments
of turning many to righteousness.

In 1776, Rev. Eliphalet Lester was ordained
pastor of the church, and continued his ministry
(with the exception of two years) till 1796, when
he resigned. Mr. Lester was born in New Lon-
don, Great Neck, about the year 1730. It is sup-
posed that one or both his parents were Baptists.
The time of his conversion we cannot state with
accuracy; it seems that he was awakened under
the preaching of the celebrated Whitfield, in 1745
or '6, and it is probable he was converted soon af-
ter. It appears that he had preached for a con-
siderable length of time to the church in Waterford,
before he removed to Sayville. Although he had
never the advantages of a classical education, Mr.
Lester was an acceptable preacher, a man mighty
in the Scriptures, and one who seemed not to de-
clare the whole counsel of God. As a pastor,
he merited and received the warmest affection of
his flock, and though during his ministry the
church were called to pass through many trials,
yet their attachment to him remained unshaken,
and his labors among them were very successful.

After his resignation, he removed to Killing-
worth, now Clinton, Conn., where he remained
several years, occasionally preaching to the little
band of Baptists, who assembled there; but toward
the close of his life, he removed to North Mad-
ison, Conn., where he fell asleep in Jesus, in June,
1815, at the advanced age of 86. He was amia-
ble, yet dignified in his deportment, and he ever
maintained the character of the devoted Chris-
tian.

Soon after his resignation, they obtained the
services of the Rev. William Welsh, who remained
with them till 1801, when he removed to
East Hampton, Conn., where he deceased in 1830
or '31.

In 1802, Rev. George Atwell became their pas-
tor and remained with them till 1806.

Mr. Atwell was born in Montville, Conn., in
1766. He early manifested a taste for study,
which his parents gratified to the extent of their
limited means. When quite young, he commenced
the business of teaching, in which he continued
for several years, and it was while engaged in
this vocation, that he met with a saving change
of heart. After relinquishing this business, he
passed through numerous vicissitudes, till about
the year 1798, when his soul being refreshed, and
his hope strengthened, he united with the Baptist
church in Lyme. He soon became impressed
with the conviction that it was his duty to preach
the Gospel. He struggled long to rid himself of

these impressions, but was at last brought to sub-
mit, and to acknowledge that the Lord had led
him by a way which he knew not. He was ac-
cordingly ordained in Lyme, about the year 1800,
as stated above. During his ministry, about 70
persons were added to the church. After his re-
moval from Saybrook, he settled with the church
in Enfield, Conn., where he remained till his
death, which occurred in April, 1814. During
the whole of his ministry, his health was feeble,
yet he ceased not to labor zealously in the cause
of his Master. He was a man of amiable and
pleasing manners, but naturally of a very ardent
temperament. In the cause of religion, his whole
soul seemed engaged. Many of the present mem-
bers of the church speak of him with affection,
and his name will not soon be forgotten.

In 1807, Rev. Asa Spencer became their pas-
tor, and remained with them about two years. No
considerable accessions were made during his
ministry.

In 1810, Rev. William Witter removed here,
but was not ordained till 1811. He remained
with them till 1814, when he removed to Col-
chester, and afterwards to the State of New York.

In 1814, Rev. Samuel West became their pas-
tor, and remained with them 8 years.

Mr. West was born in Hopkinton, R. I., Oct.
6, 1776. He was the fourth son of Rev. Thomas
West, who, at that time, was pastor of the Sab-
batarian church at Hopkinton.

He was awakened under the preaching of his
father, when little more than eleven years of age.
After remaining for more than 5 months, in a
state bordering on despair, being unwilling to re-
veal his feelings to any one, he was at last brought
out of darkness into light, and so sudden and over-
whelming was the transition, that he sunk to the
earth. He did not unite with the church till the
following year, and previous to his baptism, was
in great darkness of mind, but after the ordinance
was administered, light broke into his soul, and he
addressed those who had assembled, with much
energy and pathos. In 1782 or '3, his father re-
moved to Vermont, and in 1785, Mr. West, hav-
ing married, followed him thither. He resided in
Vermont 9 years, and it was there that he first be-
came impressed with the conviction, that it was
his duty to preach the Gospel. Desirous of di-
vesting himself of these impressions, he removed
from Vermont, and having left his family in Gris-
wold, Conn., he proceeded to the Susquehanna Coun-
try in Pennsylvania, (at that time a wilderness,) and
purchased a tract of land there, thinking that
in a country so settled, he should find no hearers,
and that he should be exonerated from the duty
of preaching. Having made the purchase, he re-
turned to his home, and with the intention of
meeting him there, he was attacked with the
yellow fever, and compelled to stop. In this sick-
ness he was brought very low, and on his recovery,
resolved no longer to contend with the Almighty.
He accordingly took up his residence in the
vicinity of Norwich, and was licensed by the Nor-
wich church, (at that time a branch of the church
in South Kingston, R. I.) in the year 1798. He
was ordained by the same church in 1799, and
labored with the little church in Bozrah till 1802,
when he removed to New London, and became a
colleague with the venerable Zadoc Darrow, of
Waterford, till 1804, when a church having been
constituted in New London, Mr. West became
its pastor. He remained with them ten years,
and during his residence there, several revivals
occurred, in one of which, nearly one hundred
were added to the church. In 1814, he moved to
Sayville, as stated above, and during his labors
here, 36 were added to the church. He never
dissolved his connection with this church, but, af-
ter removing from this place, preached with
several churches in the neighborhood, till the time
of his decease which occurred at North Madison,
Conn., in 1837, in the 71st year of his age, and
38th of his ministry. Mr. West was a man of
sound judgment, and retentive memory. As a
reasoner, he was excelled by few, and it was his
delight to bring forward and defend the great doc-
trines of Christianity. His last end was peace,
and it was his dying request that no eulogy should
be pronounced or written concerning him.

In 1824, Rev. Joseph Glazier became their pas-
tor, and remained with them about three years.—
During his ministry, many were hopefully con-
verted, and several added to the church.

In 1828, he was succeeded by Rev. Russell
Jennings, who remained with them about 4 years.
During his ministry, upwards of sixty were added
to the church. Mr. Jennings is now pastor of the
3d Baptist church in Saybrook.

In 1832, Rev. Wm. Denison, a native of the
place, and grandson of their first pastor, Rev. E.
Lester, was ordained, and took the pastoral over-
sight of the church. He remained with them 3
years. During his ministry, sixty-nine members
were dismissed to form the fourth church in Say-
brook, now known as the Chester church. The
church prospered under the labors of Mr. Deni-
son, and several were added to her numbers. Mr.
D. removed in 1835 to Weston, where he still re-
sides.

In 1836, Rev. Baruch Beckwith became their
pastor. He remained with them but one year.

In 1836, he was succeeded by Rev. John H.
Baker, who remained with them but one year.—
During his stay, fourteen were added to the church.

In 1837, Mr. Frederick Ketcham preached with
them for six or eight months, and was ordained
by the church. During his stay, twenty-three
were added to the church.

*Terry's Memoir of Rev. Geo. Atwell. p. 254.
† Should any of the dates in this sketch, or any of the
circumstances related, prove erroneous, it will, no doubt,
be deemed a sufficient apology, that the writer was obliged
to rely wholly on verbal narratives, as the documents pre-
pared by Elder West, relative to his own history, and that
of the churches with which he was connected, are all in the
possession of his son, Mr. S. B. C. West, of Dundaff,
Susquehanna Co., Penn., from whom we hope to see a me-
morial of his much respected father.

own flock would allow. In this connection, per-
haps it may be well to give a short biographical
sketch of Elder Morse, as several of the older
members of the Church were converted under his
preaching.

Mr. Morse was born in South Kingston, R. I.,
in April, 1726. His ancestors were Baptists.—
Young Joshua was awakened and converted un-
der the preaching of the celebrated Whitfield, at
the early age of 16, and commenced preaching at
the age of 18, in Stonington, Conn. Here he met
with much opposition from the clergy and others,
who declared that his preaching was "not accord-
ing to law." At that time, according to the law
of the colony, every man who permitted a dissent-
ing meeting to be held in his house, was subject
to a fine of £5, the minister who officiated to pay
a fine of ten shillings, and every hearer five shil-
lings. The first time Mr. Morse preached in Ston-
ington, he was apprehended by the magistrate,
and sentenced to pay the fine or be whipped ten
lashes. Being unable to pay the fine, he was led
to the whipping-post, when the constable who was
to execute the punishment, refused to perform his
office, and after expostulating with the magistrate
on the cruelty and injustice of the sentence, ten-
dered the amount of the fine from his own pocket.
The magistrate, probably ashamed of his
conduct, offered the money to Mr. Morse, and bid
him go peaceably away; Mr. Morse declined re-
ceiving it, and his persecutors, finding him deter-
mined to labor in the cause of his Master, left him
for that time. In one of his meetings, a reverend
gentleman came in soon after he commenced,
and putting his hand upon his mouth, bid another
man strike him. At another time, a man came
in while he was preaching, and struck him with
such violence as to bring him to the floor.—
At another meeting, he was knocked down while
engaged in prayer, and dragged out of the house
by the hair of his head, down some high steps to
the ground, and so severely bruised in his head
and face, that the scars remained until his dying
day. He was often threatened by mobs, who were
prevented from injuring him, only by his great
presence of mind, and his meek and forgiving
spirit.

But amid all his persecutions, his labors were
abundant, and they were crowned with great suc-
cess. He was ordained in 1749 or '50, and resided
in Montville till 1779, except two years which
he spent in Fishkill, N. Y. In 1779, he removed
to Sandisfield, Mass., where he remained till his
death, which occurred in July, 1795, in the 70th
year of his age, and 53d of his ministry. Mr.
Morse's preaching partook much of the character
of Whitfield's, with whom he early became ac-
quainted. His manner was simple and devout,
and his feelings, when he was called upon to
exhort the ignorant, committed the weeping, and to
draw the lambs of the flock. Few men have been
more honored of God as instruments in the con-
version of souls than he. Many witnesses now
living, can testify that God spoke through him in
thunder tones to their souls, while they were liv-
ing at enmity with their Creator, and that from
the same lips flowed the words of healing, which
were like the balm of Gilead to their wounded
spirits, (doubtless, too, among that countless throng
who cast their crowns at a Saviour's feet, few
shone more brilliantly than he,) as the instruments
of turning many to righteousness.

In 1776, Rev. Eliphalet Lester was ordained
pastor of the church, and continued his ministry
(with the exception of two years) till 1796, when
he resigned. Mr. Lester was born in New Lon-
don, Great Neck, about the year 1730. It is sup-
posed that one or both his parents were Baptists.
The time of his conversion we cannot state with
accuracy; it seems that he was awakened under
the preaching of the celebrated Whitfield, in 1745
or '6, and it is probable he was converted soon af-
ter. It appears that he had preached for a con-
siderable length of time to the church in Waterford,
before he removed to Sayville. Although he had
never the advantages of a classical education, Mr.
Lester was an acceptable preacher, a man mighty
in the Scriptures, and one who seemed not to de-
clare the whole counsel of God. As a pastor,
he merited and received the warmest affection of
his flock, and though during his ministry the
church were called to pass through many trials,
yet their attachment to him remained unshaken,
and his labors among them were very successful.

After his resignation, he removed to Killing-
worth, now Clinton, Conn., where he remained
several years, occasionally preaching to the little
band of Baptists, who assembled there; but toward
the close of his life, he removed to North Mad-
ison, Conn., where he fell asleep in Jesus, in June,
1815, at the advanced age of 86. He was amia-
ble, yet dignified in his deportment, and he ever
maintained the character of the devoted Chris-
tian.

Soon after his resignation, they obtained the
services of the Rev. William Welsh, who remained
with them till 1801, when he removed to
East Hampton, Conn., where he deceased in 1830
or '31.

In 1802, Rev. George Atwell became their pas-
tor and remained with them till 1806.

Mr. Atwell was born in Montville, Conn., in
1766. He early manifested a taste for study,
which his parents gratified to the extent of their
limited means. When quite young, he commenced
the business of teaching, in which he continued
for several years, and it was while engaged in
this vocation, that he met with a saving change
of heart. After relinquishing this business, he
passed through numerous vicissitudes, till about
the year 1798, when his soul being refreshed, and
his hope strengthened, he united with the Baptist
church in Lyme. He soon became impressed
with the conviction that it was his duty to preach
the Gospel. He struggled long to rid himself of

these impressions, but was at last brought to sub-
mit, and to acknowledge that the Lord had led
him by a way which he knew not. He was ac-
cordingly ordained in Lyme, about the year 1800,
as stated above. During his ministry, about 70
persons were added to the church. After his re-
moval from Saybrook, he settled with the church
in Enfield, Conn., where he remained till his
death, which occurred in April, 1814. During
the whole of his ministry, his health was feeble,
yet he ceased not to labor zealously in the cause
of his Master. He was a man of amiable and
pleasing manners, but naturally of a very ardent
temperament. In the cause of religion, his whole
soul seemed engaged. Many of the present mem-
bers of the church speak of him with affection,
and his name will not soon be forgotten.

In 1807, Rev. Asa Spencer became their pas-
tor, and remained with them about two years. No
considerable accessions were made during his
ministry.

In 1810, Rev. William Witter removed here,
but was not ordained till 1811. He remained
with them till 1814, when he removed to Col-
chester, and afterwards to the State of New York.

In 1814, Rev. Samuel West became their pas-
tor, and remained with them 8 years.

Mr. West was born in Hopkinton, R. I., Oct.
6, 1776. He was the fourth son of Rev. Thomas
West, who, at that time, was pastor of the Sab-
batarian church at Hopkinton.

He was awakened under the preaching of his
father, when little more than eleven years of age.
After remaining for more than 5 months, in a
state bordering on despair, being unwilling to re-
veal his feelings to any one, he was at last brought
out of darkness into light, and so sudden and over-
whelming was the transition, that he sunk to the
earth. He did not unite with the church till the
following year, and previous to his baptism, was
in great darkness of mind, but after the ordinance
was administered, light broke into his soul, and he
addressed those who had assembled, with much
energy and pathos. In 1782 or '3, his father re-
moved to Vermont, and in 1785, Mr. West, hav-
ing married, followed him thither. He resided in
Vermont 9 years, and it was there that he first be-
came impressed with the conviction, that it was
his duty to preach the Gospel. Desirous of di-
vesting himself of these impressions, he removed
from Vermont, and having left his family in Gris-
wold, Conn., he proceeded to the Susquehanna Coun-
try in Pennsylvania, (at that time a wilderness,) and
purchased a tract of land there, thinking that
in a country so settled, he should find no hearers,
and that he should be exonerated from the duty
of preaching. Having made the purchase, he re-
turned to his home, and with the intention of
meeting him there, he was attacked with the
yellow fever, and compelled to stop. In this sick-
ness he was brought very low, and on his recovery,
resolved no longer to contend with the Almighty.
He accordingly took up his residence in the
vicinity of Norwich, and was licensed by the Nor-
wich church, (at that time a branch of the church
in South Kingston, R. I.) in the year 1798. He
was ordained by the same church in 1799, and
labored with the little church in Bozrah till 1802,
when he removed to New London, and became a
colleague with the venerable Zadoc Darrow, of
Waterford, till 1804, when a church having been
constituted in New London, Mr. West became
its pastor. He remained with them ten years,
and during his residence there, several revivals
occurred, in one of which, nearly one hundred
were added to the church. In 1814, he moved to
Sayville, as stated above, and during his labors
here, 36 were added to the church. He never
dissolved his connection with this church, but, af-
ter removing from this place, preached with
several churches in the neighborhood, till the time
of his decease which occurred at North Madison,
Conn., in 1837, in the 71st year of his age, and
38th of his ministry. Mr. West was a man of
sound judgment, and retentive memory. As a
reasoner, he was excelled by few, and it was his
delight to bring forward and defend the great doc-
trines of Christianity. His last end was peace,
and it was his dying request that no eulogy should
be pronounced or written concerning him.

In 1824, Rev. Joseph Glazier became their pas-
tor, and remained with them about three years.—
During his ministry, many were hopefully con-
verted, and several added to the church.

In 1828, he was succeeded by Rev. Russell
Jennings, who remained with them about 4 years.
During his ministry, upwards of sixty were added
to the church. Mr. Jennings is now pastor of the
3d Baptist church in Saybrook.

In 1832, Rev. Wm. Denison, a native of the
place, and grandson of their first pastor, Rev. E.
Lester, was ordained, and took the pastoral over-
sight of the church. He remained with them 3
years. During his ministry, sixty-nine members
were dismissed to form the fourth church in Say-
brook, now known as the Chester church. The
church prospered under the labors of Mr. Deni-
son, and several were added to her numbers. Mr.
D. removed in 1835 to Weston, where he still re-
sides.

In 1836, Rev. Baruch Beckwith became their
pastor. He remained with them but one year.

In 1836, he was succeeded by Rev. John H.
Baker, who remained with them but one year.—
During his stay, fourteen were added to the church.

In 1837, Mr. Frederick Ketcham preached with
them for six or eight months, and was ordained
by the church. During his stay, twenty-three
were added to the church.

*Terry's Memoir of Rev. Geo. Atwell. p. 254.
† Should any of the dates in this sketch, or any of the
circumstances related, prove erroneous, it will, no doubt,
be deemed a sufficient apology, that the writer was obliged
to rely wholly on verbal narratives, as the documents pre-
pared by Elder West, relative to his own history, and that
of the churches with which he was connected, are all in the
possession of his son, Mr. S. B. C. West, of Dundaff,
Susquehanna Co., Penn., from whom we hope to see a me-
morial of his much respected father.

these impressions, but was at last brought to sub-
mit, and to acknowledge that the Lord had led
him by a way which he knew not. He was ac-
cordingly ordained in Lyme, about the year 1800,
as stated above. During his ministry, about 70
persons were added to the

The Presbyterian General Assembly, which was held in Philadelphia, adjourned on Saturday, the 10th inst., after a session of three weeks. The Report of the Committee on Finance shows that the bank stock owned by the Assembly, which originally cost \$136,339, is estimated to be worth at the present time, only \$46,705, showing a loss of nearly ninety thousand dollars. If this money had been invested in missionary operations instead of bank stock, the result would have been different.

The Fayetteville Presbytery was sustained by the Assembly in their decision in suspending the Rev. Archibald McQueen for marrying his deceased wife's sister.

The next session will be held in the same city on the third Wednesday in May, 1843.

FRESH IMPORTATION OF PAUPERS.—England, it is said, is taking measures to send an immense number of paupers and vagabonds from their poor-houses to the United States. Most of them will be shipped for New York; and unless the public authorities interfere in season, it is to be feared that a great many of these destitute, sickly, and helpless beings, will be thrown upon New England for subsistence. What National indignity and outrageous cruelty it is, for Great Britain to tear these aged, unfortunate creatures—her own citizens—from their native soil, transport them like felons over the ocean, and then leave them to the cold charities of strangers, or to die in a foreign land!

Rev. J. M. HUNT, of East Longmeadow, Mass., having removed to South Andover, Conn., requests all correspondents to direct their communications to him at that place.

[Christian Watchman will please copy.]

Rev. C. P. GROSVENOR was appointed Corresponding Secretary of the American Baptist Anti-Slavery Convention, at its recent session in Boston.

The Proceedings of the Connecticut Baptist Anti-Slavery Convention, are in the hands of the publishing committee, and will be ready for publication in season for next week's paper.

CIRCULAR LETTER.

The Ashford Baptist Association to the Churches connected with this body.

DEAR BRETHREN:—While we have abundant reason to praise the Lord, and with devout gratitude to record his loving kindness, in a review of the past year, we should be unimpaired of our duties and responsibilities as proffered followers of the blessed Redeemer. In connection with our rich blessings and exalted privileges, let us not be forgetful of our corresponding obligations. Permit us, therefore, to address you, plainly yet affectionately, upon the subject of your spiritual and temporal welfare. The Scriptures everywhere recognize the true disciple of Jesus Christ as emphatically, peculiarly, and entirely "of the world,"—and in this light they continually teach us to regard ourselves. We are His, not only by creation and preservation, but His by redemption—His purchased possession—and we profess to have solemnly and voluntarily acknowledged this claim, by yielding ourselves to Him, body and soul, for life and death, for time and for eternity. What we mean, therefore, by entire consecration, is the practical carrying out of this full and complete surrender, in every sphere of our life and conduct. To involve nothing less than the unrestrained devotion of our time, talents, influence and substance to the Lord, to be wholly at his disposal; with no other regard to his will and his approbation in the discharge and improvement which we make of the whole—This implies nothing inconsistent with a proper attention to temporal affairs and pursuits. It merely lays us under obligation, in all our business, in every department of life, to put upon such principles as shall meet with God's approval, and all things, to make his glory, and the promotion of his kingdom, our prominent aim and object; or in the plain language of the apostle, "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God."

But can require no more than a cursory survey of the condition of the church and the world, to convince us that there exists in this respect a great deficiency. This is manifest in the influence of the churches upon the mass of the unconverted. For want of a proper separation from the world, and a whole-hearted consecration to the Lord, the light of the glory of God, which Christians ought to reflect, is scarcely seen. It is feeble and dim, if not often wholly obscured and hidden from view. The effect of this is thus hindered, its force weakened, and the preaching of the gospel rendered to too great an extent, powerless and inefficacious. The world hear of the power of religion, but they do not see it. Sinners are told of the love of the Spirit; but when we would point them to the "fruits" of the true "Vine," and show them the rich harvest, they behold little or nothing. They listen to reports of the blessed influences of the gospel, in reviving the heart, elevating the affections, and transforming the whole man into the image of Jesus—but where shall we look for the simplification of all this? They may say, "We find here and there one whose character approaches to the true standard, but in general, the ambassador of the cross is compelled, in portraying the character of the children of God, to speak of things as they should be, rather than of things as they are." Is there not too much evidence that the great mass of the professed followers of Christ have not learned the real import and force of Paul's declaration, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service?"

This deficiency is also apparent in the comparatively slow progress of the gospel among the nations of the earth. The Redeemer has committed to his people the great duty of sending abroad the gospel—of imparting to the world the glad news of salvation—of proclaiming in his name, peace, pardon and eternal life to the guilty world. This is a glorious and delightful work; and it seems as though the heart of every Christian should be with longing desire to be engaged in it, to be able to use his opportunity and ability. But alas! how feeble and disproporionate are our efforts. And although God has graciously and even abundantly blessed our exertions, we have made, and thus afforded us every encouragement to a more full discharge of our duty, we have done and are doing only just enough to give a faint idea of what might be done, were the people properly consecrated to the work. Are we cherishing the views of our obligations to God in this respect? Are we the Lord's, then surely all we have belongs to him, and we are bound to regard it and to use it as His, though, then, in pursuing our avocations and conducting our temporal affairs, while we very carefully provide for our comfort and convenience, to overlook the claims of God and his cause? Yet how few there are, who realize this, and conduct their business with a sincere and unfeigned regard to the glory of God; the interests of Zion, and the welfare of immortal souls. While the plain instructions of the Saviour stand upon record, "See first the kingdom of God and his righteousness,"—"If any man would come after me, let him deny himself," we fear the use of many of his professed followers is to seek first their own ease—to make the most ample provision for their temporal comfort, and then if any thing is left, which may conveniently be spared, (and this remainder, under any circumstances, is not apt to be very large), it is appropriated to the cause of Christ. And even this, it is to be feared, is not actually belonging to God, and is not, every thing we possess does belong wholly and absolutely to God, and is committed to us in trust, to be used for his glory; so far, therefore, as we lose sight of this object, we are recreant to our trust. But how glorious would be the result, were the professed followers of Christ, as a body, fully and heartily "of the Lord's." Then we should soon see the kingdoms of this world becoming the kingdom of our Lord—Jesus would bless his people with the energy and vigor of all the ends of the earth would see the salvation of our God.

The proper limits of a letter forbid our enlarging as we otherwise might, but we will briefly allude to two or three considerations, calculated to impress your minds with the duty of a more full consecration. We may refer you, first, to your own covenant obligations. When you first professed your attachment to the Saviour, and when, led by sovereign grace, at the foot of the cross you "gave your own selves unto the Lord," what was the purpose of that solemn yet cheerful surrender? Did you promise to be His so far only as might consist with your own convenience—your temporal ease and comfort? Such a thought perhaps startles you. Any such reserve, you are well aware, would have stamped your whole profession as mere mockery, and no such sacrifice could have been accepted at your hands. No—we trust the sentiment of each of your hearts was,

"Here Lord, I give myself away,
"This all that I can do."

We may therefore appeal to you in the impressive language of John to the Israelites, "Ye are witnesses against yourselves, that ye have chosen to yourselves the Lord to serve him." Do not, then, practically revoke your own solemn act, lest your profession should in reality become a swift witness against you. Oh, let us not keep back a part of that which we have thus solemnly dedicated to God! Your own happiness and welfare demand this entire consecration. True and substantial happiness is intimately connected with the life of religion in the soul, and this cannot consist with any thing short of a whole-hearted devotion to Jesus. A division of ourselves between the service of God and the service of the world, will prove as fatal to the real power and life of godliness in the heart, as the division of the child between the two claimants before Solomon, would have been to the life of that child. "Ye cannot serve God and mammon." He who attempts to grasp heaven with one hand, and the world with the other, will find it farther than he can reach. The most faithful and devoted Christian will always be the happiest Christian. Unwavering confidence in God cannot be disconnected from entire consecration to God, and this confidence is the true principle of the Christian's happiness. Give yourselves wholly to the Lord, and you may rejoice in the Lord, with joy unspeakable and full of glory.

But the great consideration, after all, which, if any thing, will affect your hearts, is, the price of your ransom. "What! know ye not that ye are not your own? for ye are bought with a price?" Ye were not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ. And what a price was that? Who can estimate it? Oh, it is far beyond all human computation—we have no rule by which to calculate its value. He loved us, and gave himself for us—and have we any thing to withhold from him! No! "The love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead; and that he died for all, that they which live, should not henceforth live unto themselves, but unto him which died for them and rose again." And now is it asking too much of us that we should consecrate our all to Him? Must not each of us exclaim with all his heart,

"Were the whole realm of nature mine,
That were a present far too small;
Lo! what a blessing should I find,
To give myself to my life, my all!"

Dear brethren, recognize the Saviour's claim. Do it cheerfully and heartily. Place your time, talents, influence, regard, all at his disposal. Act in every thing as a sincere servant for his glory—in all your arrangements, and at every step of your path, ask the sincerity of this, "Lord, what wilt thou have me to do?" and ye will have occasion to regret it.

To those who have just commenced as Christians, we especially commend this subject. Remember, that every outward act of your course, to devote your life and talents to him, and he will be yours, both in this world and the world to come. And let us all determine, that we will be to the Lord, to be more faithful, more diligent, more zealous in his service, that it may be our privilege to receive from the lips of our blessed Master the cheering announcement, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

THE ORIGIN AND HISTORY OF MISSIONS; a record of the voyages, travels, labors, and successes of the various Missionaries who have been sent forth by Protestant societies to evangelize the heathen. Compiled from authentic documents. Forming a complete Missionary Repository. Illustrated by numerous engravings from original drawings made expressly for this work. By Rev. JOHN O. CHURCH, A. M. and Rev. THOMAS SMITH, late Minister of Trinity Chapel, London.

This splendid work is published in two beautiful quarto volumes, comprising upwards of twelve hundred pages, and is embellished with thirty-six fine steel engravings. Its popularity may be known from the fact that the sixth edition is already before the public. The history of missions is traced from their origin, down to the latest information which has been received from the various missionary stations, forming a continuous history of all the operations of the different missionary societies in the world. The price has been reduced to one half the cost of former editions, which was fourteen dollars.

Numerous recommendations from Clergymen, and periodicals of different denominations, accompany the work. The following is from Zion's Herald.

The reader will observe that this History of Missions is a record of the labors, &c., of the various missionaries who have been sent forth by Protestant societies and churches to evangelize the world. It is observed in the Preface, that this compilation is not designed exclusively for Baptists or Presbyterians, Episcopalians or Congregationalists, Methodists or Moravians, but for all who love our Lord Jesus Christ in sincerity, and who are earnestly engaged in promoting the salvation of their fellow-men.

In the progress of the Christian church, we have arrived at a point, when a man can no longer be a consistent member of that church, who does not seek to inform himself relative to the great Christian enterprises of the day, at the head of which stands the missionary enterprise. By the perusal of this History of Missions, the Christian will see through what snares and deaths, what discouragements and sorrows, what privations and loneliness, missionaries have passed, in furnishing the gospel to the heathen. An acquaintance with all these will soften and expand the heart, enlighten and instruct the mind, and create in the soul a tide of sympathy, which, in its outpourings of benevolence and love, will reach every member of the human family.

For sale by J. Paine, successor to Spalding & Stores.

THE GREAT COMMISSION: or, the Christian Church constituted and charged to convey the gospel to the world. By the Rev. JOHN HARRIS, D. D., President of Cheshunt College, author of "Mammon," "The Great Teacher," &c. with an Introductory Essay, by WILLIAM R.

WILLIAMS, D. D., pastor of the Amity street Church, New York. Boston: Gould, Kendall and Lincoln, 59 Washington street. 1842.

The book before us is the result of the benevolent conviction and feelings of a few friends of the missionary enterprise in Scotland. In view of the present condition of the world, the extent of ignorance, ungodliness and misery, prevalent in the middle of the nineteenth century, these friends of the Redeemer, some three or four years since, formed the purpose of attempting the infusion of fresh spirit into the benevolent exertions of the Christian Church at large, for the speedier evangelization of the world, by inviting a friendly competition of a work less ephemeral than the sermons, tracts, &c. which have appeared within the last half century on the subject of Missions. With this view, these unknown philanthropists offered a prize of two hundred guineas, for the best, and another of fifty guineas for the second best "Essay on the Duty, Privilege, and encouragement of Christians to send the gospel of salvation to the unenlightened nations of the earth." The adjudicators were selected from the two established churches of Scotland and England, the Baptists, Methodists and Independents. "The Great Commission" was selected by them as the best, out of forty-two Essays offered, and the prize was awarded accordingly.

The aim of the writer in the Essay has been three-fold—an endeavor to show that the church of Christ is aggressive and missionary in its constitution; its "field is the world," that it is to look on the whole of this field as one, not regarding the claims of any particular portion as inimical to the interests of any other. To recommend this work to the friends of missions of all denominations would be but faint praise; the author deserves, and will undoubtedly receive the credit of having applied a new lever to that great moral machine, which by the blessing of God is destined to evangelize the world. For sale by J. Paine, and Belknap & Hamersly.

MR. HAGUE'S REVIEW OF MESSRS. COOKE AND TOWNE ON THE SUBJECT OF BAPTISM.—This is a pamphlet of 36 pages, just issued from the press by Gould, Kendall & Lincoln, Boston. The occasion which called it forth was the publication of a series of articles on the "baptismal question" in the New England Puritan from the senior editor, Mr. Cooke, and the Rev. Mr. Towne, pastor of one of the Congregational Churches in Boston. These articles were subsequently published in pamphlet form. The Reviewer has fairly met and demolished the arguments of the writers in the Puritan, a circumstance which might reasonably have been expected from an able writer, with the whole Bible on his side. For sale by Belknap & Hamersly.

Selected Summary.

From the Journal of Commerce, June 11.

Exploring Expedition.

ARRIVAL OF THE VINCENTES.
The U. S. corvette Vincennes, flag ship of the Exploring Expedition, arrived at this port yesterday afternoon from a cruise of nearly four years, officers and crew all well.

The Vincennes left Manila on the 21st of January, Singapore on the 25th of February, Cape Town on the 17th of April, and St. Helena on the 2d of May.

The U. S. brig Porpoise and Oregon sailed from St. Helena on the 24th of April for New York, via Rio de Janeiro, and may be expected about the 30th of June.

Vendovi, one of the principal chiefs of the Fiji group of Islands is on board the Vincennes as a prisoner, having attacked and killed a part of the crew of an American vessel, after which, he and his followers feasted on their bodies.

The tender, Flying Fish, was sold at Singapore, having been nearly used up in the service, and her officers and crew transferred to the other vessels of the squadron.

Died, on board the Vincennes, on the 19th of March, Mr. B. Vanderford, of Salem, Mass., Master's Mate, aged about 64.

Left at St. Helena, the brig Richmond, Bates, of Salem.

The ship Carthage passed the 2d of May.

Also, whalerships Izette, Phoenix, Finland, Portland, Lancaster, Com. Perry, Herald and three others.

The South Sea Exploring Expedition.

The Exploring Squadron sailed from the United States on the 18th of August, 1838, and has been absent nearly four years, during which time we learn the different vessels have sailed about 400,000 miles. The Expedition has thoroughly executed every part of the duties confided to it by the government.

The ports, harbors, islands, reefs and shoals, named in the list annexed, have been visited, and examined or surveyed.

The positions assigned on the charts to several virgins, reefs, shoals and islands, have been carefully looked for, run over, and found to have no existence in or near the places assigned them.

Several of the principal groups and islands in the Pacific Ocean have been visited, examined and surveyed: a friendly intercourse, and protective commercial regulations established with the chiefs and natives; aggressions on our citizens and commerce redressed, and a justly merited punishment meted out in some flagrant cases of unprovoked and cold blooded murder.

The discoveries in the Antarctic Ocean, (Antarctic continent—observations for fixing the Southern Magnetic pole, &c.) preceded those of the French and English expeditions.

The Expedition, during its absence, have also examined and surveyed a large portion of the Oregon Territory, a part of Upper California, including the Columbia and Sacramento rivers, with their various tributaries. Several exploring parties from the squadron have explored, examined, and fixed those portions of the Oregon Territory least known.

A map of the Territory, embracing its rivers, sounds, harbors, coasts, forts, &c., has been prepared, which will furnish the government with a mass of valuable information relative to our possession of the North-west coast, and the whole of Oregon.

Several islands not laid down in the charts have been discovered, on one of which the natives offered worship, evidently believing that their visitors had come from the Sun.

The Sooleo sea has also been examined, several Islands found to have been erroneously laid down upon the charts, and others not laid down at all. Protective commercial regulations established with the Sultan of Sooleo, and a correct chart made of a feasible and short route for passing through these seas towards China, against the N. E. monsoon.

Loss of brig Uzer, of Mystic, Conn., Capt. Joshua L. Stevens, of Stonington Point, Conn.

The Uzer was cast away on the south side of the most southern of Prince Edward's Islands, on the 28th of October, 1841, all the officers and crew saved. Wm. H. Eldredge, second mate, and John Weller, Geo. Hall, Edward Nichols, McIntyre, and J. Antonio, seamen, being part of the crew, took the boat and went over to the northern island, in hopes of finding a vessel to proceed and take off the captain and crew. They remained there until the month

of February, when the British schooner, Regent Packet, of Cape Town, took them up, but could not reach the southern island, where the Uzer lay, (Stevens) the first and second mates, Patrick, and Angus, five Americans, and the others, foreigners, were left in October.

Eldredge, Hall, and the other four above named, were placed in charge of the American consul in Cape Town, and taken on board the Vincennes there in April, 1842, for passage to the United States.

Eldredge states that he found on the North Island the mate and four men of a Portuguese brig, formerly the American brig Athenian, which was cast away there in August, 1841. Captain and twelve men lost.

The islands (Prince Edward's) afford sea elephants, penguins, albatross, &c. The men were comfortable, having made hut of grass and turf, and covered them with the skins of the elephant. The flippers, heart, &c., of the elephant were made into soup, and the blubber used with grass for cooking, and keeping the men warm.

There is an abundance of eggs, which are deposited by the sea fowl, so those left behind are not likely to freeze or starve before taken off.

Vessels go there after elephant oil, seal skins, &c. Our whalers cruise in that vicinity, but seldom or never communicate with the shore.

LIST OF ACTS.

PASSED MAY SESSION, 1842.

1. AN ACT in addition to an act providing for the collection of taxes.

2. To incorporate the Willimantic Savings Institution.

3. To incorporate the Bridgeport Savings Bank.

4. In addition to an act incorporating the city of New Haven.

5. To incorporate Wadsworth Athenaeum, in the city of Hartford.

6. To regulate the removal of buildings within the city of Hartford.

7. In addition to an act, entitled an act for assessment of taxes.

8. In addition to an act conferring certain powers on towns, (this act refers to time of opening ballot-boxes and to admission of freemen.)

9. Entitled an act providing for the election of sheriffs by the people, (providing that a plurality of votes shall elect.)

10. Proposed amendment of Constitution, providing that every white male person 21 years of age, of good moral character, having had a residence in the State for six months, shall be admitted an elector.

11. In addition to an act relating to religious societies and congregations, (this act was designed to remove doubts which have been raised in regard to the legal organization and powers of Episcopal societies.)

12. In addition to an act, entitled an act for regulating salaries, (repealing the act of 1834 heretofore charged for the use of the State, on petitions.)

13. In addition to an act relating to sheriffs, (this provides that there may be as many as nine deputy-sheriffs in Middlesex county.)

14. Altering the name of the probate district of Clinton to the district of Killingworth.

15. Altering the name of the ecclesiastical society of North Milford, to ecclesiastical society of Orange.

16. To amend the charter of the city of Hartford.

17. Respecting orders of notice, (allowing any judge of Supreme Court to have the same power in vacation to make orders of notice to any judge of County Court.)

18. Constituting the probate district of Roxbury.

19. Concerning Housatonic Railroad, (restricts the company from further banking privileges, except so far as relates to notes already issued, and provides for the sale, by commissioners, when necessary, of the property pledged for the redemption of notes.)

20. Concerning military force, (giving power of removal of Quarter Master General, Commissary General, and Paymaster General, to the Senate, on recommendation of the Governor.)

21. Relating to elections, (repealing the registry law, &c.)

22. For preservation of game.

23. In addition to an act relating to agricultural societies.

24. In addition to an act concerning crimes and punishments.

25. Confirming the doings of Assessors in town of Cheshire.

26. To repeal certain acts relating to salaries and fees of clerks of County and Superior Courts.

27. In alteration of "an act for forming and conducting military force," (reduces the bond of Quarter Master General from \$20,000 to \$10,000.)

28. In addition to "an act for regulating salaries and fees," (allowing sheriffs \$5 for distributing laws, &c.)

29. To repeal an act concerning Mechanics' Bank on certain conditions.

30. Relating to the fisheries in Bridge Pond, in East Lyme.

31. Relating to students in Literary institutions.

32. In addition to an act for assessment of taxes.

33. In addition to an act for constituting and regulating courts, and appointing the times and places of holding the same.

34. Respecting Supreme Court of Errors.

35. In addition to an act to confirm deeds and other conveyances of real estate.

36. In addition to an act relating to oaths.

37. For constituting and regulating courts and for appointing times and places of holding the same.

38. To repeal an act therein named.

39. Concerning the town of Oxford.

40. In addition to and in alteration of sundry acts relating to banks.

41. Repealing part of the 7th section of an act entitled an act for forming and conducting the military force, passed May 1839.

42. In addition to and in alteration of an act for forming and conducting the military force.

43. To cede to the United States, jurisdiction of certain lands in this State.

44. Relating to appointment of clerks of courts.

45. To abolish imprisonment for debt.

46. In addition to an act concerning lands.

47. In alteration of an act entitled an act to incorporate the Connecticut Medical Society.

48. In addition to an act entitled an act for the support of State paupers.

49. In addition to an act entitled an act relating to masters and servants.

50. For the appointing of public weighers.

51. In addition to an act relating to the admission of electors.

52. For the growing of oysters.

53. In addition to and in alteration of an act concerning common schools.

54. To regulate the growth of oysters.

55. In relation to the sale of spirituous liquors.

56. In addition to an act authorizing the Governor to appoint a secretary and notaries public.

57. An act in alteration of an act entitled an act for the regulation of pedlars.

58. An act in relation to the sale of spirituous liquors.

The annual meeting of the Young Men's Institute, was held on the evening of the 7th inst., and was very fully attended. The following gentlemen were elected officers for the ensuing year, viz:

John W. Seymour, President.

Ezra Clark, Jr., 1st Vice President.

John Brocklesby, Jr., 2d Vice President.

Drayton Hillyer, Corresponding Secretary.

Seth H. Clark, Recording Secretary.

Samuel Coit, Treasurer.

Roland Mather, D. L. Bartlett, Horatio E. Day, Thomas Fisher, and Henry K. Morgan, Directors.—Times.

HARTFORD AND SPRINGFIELD RAILROAD.—The Connecticut House of Representatives, by a vote of 153 to 20, have passed a resolution allowing the Hartford and Springfield Railroad Company to commence the construction of said road as soon as \$300,000 has been subscribed to their capital stock. The committee express the belief that this sum will be sufficient to finish the road. More than \$200,000 was subscribed last fall, conditioned, however, upon the increase of the amount to \$500,000 before the 1st of March last. Owing to the scarcity of money and other causes, this could not be accomplished in the time prescribed, but it is supposed that most of the subscribers will consent to a renewal of their subscriptions, and that other subscriptions can be obtained to make up the required amount (\$300,000.) On the completion of this road, which is only about twenty

five miles in length, on an almost entire level, there will be a continuous line of railroad from New Haven to Boston, and also from New Haven to Albany, and in fact to Batavia, which will soon be extended to Lake Erie. As the expense of labor and materials is at present so cheap, it is believed by good judges that the Hartford and Springfield Railroad will pay a very large interest on the cost. It will also materially benefit the Western Railroad and the Hartford and New Haven Railroad, by increasing the business of both. Even without this connection with other railroads, the Hartford and N. Haven Railroad has earned a net profit of 6 to 7 per cent. per annum, from its very commencement.—Boston Daily Advertiser.

The Governor of Massachusetts, with the advice of Council, has appointed Thursday, the 7th day of July, for carrying into execution the sentence of death upon William H. Brittain, convicted at a session of the Supreme Judicial Court, holden at Lowell, of the crime of murder. He attempted to cut his throat on the Wednesday night after his conviction with a piece of tin, but was prevented.

RHODE ISLAND.—Gov. King has issued a Proclamation offering a reward of \$1000 for the apprehension and delivery to the civil authorities of Rhode Island, within one year, of Thos. W. DORR, a fugitive from justice, supposed to be at present within the limits of Connecticut, the Governor of that State having refused to deliver him up upon the demand of Gov. King. The Governor in his proclamation says that there is good reason to believe that Dorrr is still pursuing his nefarious enterprises against the peace and dignity of the State of Rhode Island; and it appears to be the general apprehension in the State that preparations are being made for another effort. A gentleman writes from Worcester, Mass., that he saw on the 7th inst. six twelve pound cannon, marked for a Mr. Theat, of Providence, and intended, as he was informed, to be used by the Suffrage party. Zachariah Allen, Esq. has written to the editor of the Providence Journal that the assertion of Burlington Authors to the effect that Mr. Allen had requested Mr. Anthony to say to Gov. Dorrr, that if he would retire a few days until the excitement was over they would make such a compromise as should be satisfactory and honorable to both parties, is entirely false.—N. Y. Tribune.

OHIO.—A Convention of colored persons from Ohio, Indiana and Illinois, has been held in Terre Haute, for the purpose of appointing delegates to a National Convention at Philadelphia, having in view the melioration of the colored race by settlement in the Oregon Territory, and the adoption of some measures to secure from Congress a grant of land in this new country.

SLAVES.—There was quite an excitement among the colored population of Harrisburg, Pa., on the 9th inst. in consequence of the arrest of several self-acknowledged fugitive slaves. They were taken before a magistrate, but discharged for want of jurisdiction.

CASE OF SEMMES.—The Baltimore Patriot suggests that in the case of young Semmes, the murderer of Prof. Davis, of the Virginia University, who had been bailed in the sum of \$25,000 and fled the State, the money thus paid into the Treasury of the State should be given to the widow and orphan of Prof. D. The Charlottesville Advertiser proposes to buy with this money for the use of the State, the copyright of a law work published by the late Prof. Davis, of which it speaks as a most valuable work.

The

